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much need of a deep and genuine religious preparation for the discharge of all the more important duties of citizenship" (p. 178).

9. We need to consider the relation of the individual to public opinion (pp. 191-215.) "The force which we describe as public opinion is not always wise when it is strong. . . . If it were the aggregate thought of the whole multitude it would be less likely to go astray; the concentrated passion of the multitude is not so safe a guide (p. 203).

10. We need to detect modern Pharisaism (pp. 219-241). "Pharisaism was the deification of detail, the apotheosis of the trivial. It put so much stress upon minutiae that no weight was left for things momentous" (p. 227).

11. We need to overcome irrational partisanship. "A good share of the disputes about social reform that are always filling the air arise from the fact that some persons see one side of this question very clearly and refuse to see the other; and about an equal number are equally perverse in their determination to stand and look on the opposite side of the shield" (p. 262).

The postulates upon which these claims rest are (a) the immanence of Christ (p. 274); (b) human relations are not contractual, but vital and organic (p. 285); (c) the presence of the kingdom of God (p. 289).

This extended notice is due because an occasional book of this quality is of more social and perhaps sociological consequence than dozens of purely scientific treatises.

ALBION W. SMALL.

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*Anarchy or Government? An Inquiry in Fundamental Politics.* By WILLIAM M. SALTER. T. Y. Crowell & Co. 16mo., pp. 176, 75 cents.

A GENIAL and wholesome discussion of etymological and ideal anarchy, rather than of the ugly reality that bears the name. Mr. Salter finds that "anarchy" and "liberty" are practically synonymous; that in a society of thoroughly good men compulsion which limits liberty would be unnecessary; hence anarchy is ideally possible and desirable; that in view of this desirability of liberty or anarchy the practical problem of government is: How far may a community or society use force in attaining its objects? The author's answer to the question is that government is justified in maintaining defensive war, in protecting life and property, and in promoting the higher ends of

life, by education, popularizing art and guarding the integrity of the type of family best adapted to promote social welfare.

But the question about which the author seems to have been really most interested relates to the choice between anarchy and government in the industrial realm. Nearly half the book is devoted to this part of the inquiry. Mr. Salter's conclusions seem to be unimpeachable, but there is a surprising defect in his premises. He assumes—or rather he formally declares (p. 100)—that “while anarchy or liberty has passed away as regards the protection of life and property, and government is in its place, we live in an order of anarchy or liberty, substantially, as regards the industrial needs of the community.” The further claim is that we have only to observe the present industrial situation to obtain inductive proof of the effects of liberty or anarchy. Mr. Salter decides after survey of present industrial conditions that liberty or anarchy in industrial affairs cannot be said to work well. The best that can be said is that the world somehow gets along under it.

If there is a single item of social analysis about which there is practical agreement, from the anarchist in the popular sense to the socialist or communist, it is that the present industrial régime is a reign of laws which restrict the liberty that they professedly promote. Complaints, modulated from violence down to mildness, harmonize in pronouncing our present system restrictive and repressive through laws pertaining to currency, banking, interest, taxation, inheritance, tariff, patent rights, corporate powers, etc. It would be difficult to find another critic of the present industrial situation who would accept Mr. Salter's description of our present condition as a state of industrial liberty or anarchy. There are enough who will go to the other extreme and call it a reign of legalized confusion, and there are few who do not declare that there is too much law of this or that sort—that is, too much abridgment of liberty.

A temperate judgment of our industrial institutions is that they are inventions intended to secure a certain conventional liberty, but that they result in numberless restrictions of real liberty. The conclusion properly to be drawn from a survey of present conditions is then that this system of *restraint—government*—cannot be said to work well, but that the world somehow gets along under it.

While, therefore, Mr. Salter's essay contains much that is suggestive and valuable, he appears to have sharpened one social perception by blunting another.

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